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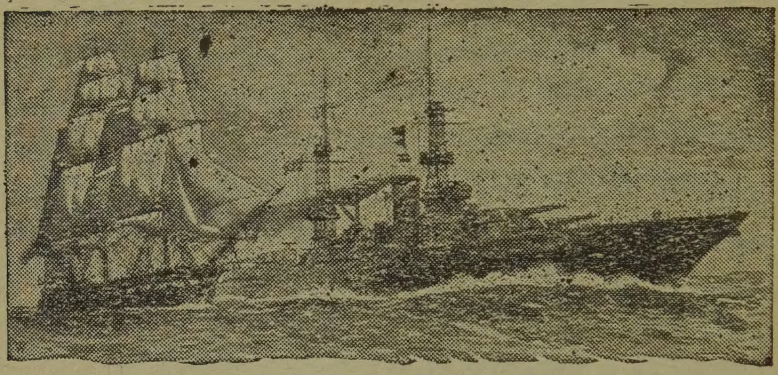

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Yale Divinity Quarterly

Vol., XV OCTOBER, 1919. No. 6

*THE CALL OF THE HOUR FOR SPIRITUAL LEADERSHIP

By Dean Charles R. Brown.

We have received all sorts of heirlooms from the Great War. Huge national debts upon which our great-grandchildren will still be paying interest! Problems of statecraft touching the rearrangement of boundaries and privileges among the nations which fairly stagger the minds of the statesmen! Hard tasks of readjustment and reconstruction in those vast areas devastated by the opposing armies! Hundreds of thousands of strong young men maimed or blinded by the war! Commerce and industry disordered by four long years of calamity! A spirit of unrest and of unreason among the working people of all lands, which has become a standing menace to peace and prosperity! The high cost of living which has cut away well nigh half of the income of the many! All this has come to us as a huge and difficult inheritance from the Great War.

But it has not been all loss and no gain. The outcome of the war has brought us assets as well as liabilities. We have seen the passing of a wicked political system—the Houses of the Romanoffs, the Hapsburgs and the Hohenzollerns are all gone. We have seen a fresh manifestation of the essential soundness of the moral element in mankind—the human race taking it by and large means right and not wrong; it has an instinct of fair play; it has a sturdy sense of justice which is a mighty asset for the future. We have seen an added revelation of the fact that the Judge of all the earth, who holds the nation in the hollow of His hand, does right.

*This address was given at the opening exercises of the School of Religion Monday evening, Sept. 28th, 1919.

We have also seen the drawing together of the people by the lessening of race prejudice and religious bigotry. We have seen a capacity for giving and for self-sacrifice on behalf of principle of which we had not dreamed. We have seen the emergence of a deeper, warmer interest in life to come. And all this has resulted in a spiritual readiness and responsiveness which only awaits the call of competent leadership to become a mighty force for good.

The world, wearied and saddened beyond measure by the tragedy through which it has passed, has learned lessons which it will not easily forget. It has learned as someone said recently that "there is something radically wrong with human nature which the advance of intelligence and the refinements of twentieth century civilization have not been able to remedy." There were a great many fine people in the world, who had become so knowing that they no longer believed in the devil or in any moral equivalent for the devil. They regarded that whole conception as an error of mortal mind, a mere bogie conjured up by the theologians to frighten the unthinking. So the Lord took the world into the Wilderness with the wild beasts for four years and showed it the devil. Evil is a very real and a very terrible thing, and the silly people who thought that they could shoo it away as one might shoo some neighbor's hens out of the garden may well hang their heads in shame.

The people to whom you are to minister have been made aware of the monstrous power of evil when it is let loose in the world to work its will by treachery and by frightfulness. There are devilish possibilities that in this human nature of ours even when it has been trained to efficiency under the leadership of the highest sort of earthly intelligence. The world has seen the big, bald difference between right and wrong. It has seen that if the right is to triumph, men must work for it and live for it, they must fight for it, and, if need be, die for it. We have been forced out of the shallow, superficial views of human nature which had begun to prevail in many quarters. We have walked beneath the shadow of the Great Cross, and we have seen again the profound principle

that without the shedding of blood the evil of the world cannot be put away. And this whole mood is vastly more promising than was the fat, sleek, sordid content of a generation ago, which felt so secure in its belief that "the progress of civilization" and "the spread of intelligence" had made the old disasters of past centuries forever impossible.

The world has learned also that in a stand-up fight for the mastery, "Material efficiency cannot overcome moral reality." It is widely believed today, as one of our own prophets has said, that "the successful issue of the struggle was largely due to the power of moral principle over intelligent self-interest and material efficiency." The morale of those individuals and of those nations which have some sence of justice, who believe that in the long run right is the only dependable might, who hold that small nations and weak individuals have rights which the powerful are bound to respect,—that morale will wear down and wear out those individuals and those nations which undertake to live by the contrary view. They have the wind and the tide with them in a world which was created and is sustained for moral ends. They have the great moral order, which enfolds us all whether we believe or disbelieve, and the arm of the Omnipotent fighting on their side. And as the world has seen this mighty alliance means victory for those principles and ideals whose right it is to stand fast and bear rule.

We have seen, as few generatione have been privileged to see in all the history of the world, the stately march of the Divine Purpose in human affairs. We have seen it not on dress parade as for some Sunday display along the Board Walk at a popular resort. We have seen it in fighting trim as befitted those forms of spiritual energy which were to combat the evil of the world and destroy it. "Hast thou not known, hast thou not heard that the Lord, the Everlasting God, the Creator of the ends of the earth fainteth not, neither is weary? He shall judge the nations in righteousness and shall break in pieces the oppressor. He shall have dominion from sea to sea and His enemies shall lick the dust. He shall redeem the souls of His servants from deceit and violence and precious shall their

blood be in His sight. The Eternal is our refuge and underneath are the Everlasting Arms."

The world has also learned that the Most High has given to that Principle of Life which comes not to be ministered unto but to minister and to give itself for the ransom of many, a Name which is above every name. Before that Principle of Life every knee at last shall bow and every tongue shall confess that it is Lord. In the years following 1870 Germany gave over the keeping of her soul into the hands of certain false gods. The gospel which was most industriously preached in that land was not the Gospel according to Matthew, Mark, Luke and John. It was rather the gospel according to Treitsche, Nietsche and Bernhardi.

In the older Gospel we read, "Among the Gentiles the great ones exercise lordship and dominion. It shall not be so among you. If any man would be great among you, let him serve. The greatest of all is the servant of all." But in this other gospel, (which is not another but a counsel of evil) we find these principles spurned as belonging to what they were pleased to call "the slave morality." We find contempt poured upon the Christian virtues of sympathy, compassion and self-sacrifice. The qualities exalted are self-interest and self-assertion. "I condemn Christianity," said Nietsche—I am quoting his exact words—"as the greatest of all possible corruptions. It combats all good red blood. All such ideas as mercy, pity, and charity are pernicious, since they mean the transfer of power from the strong to the weak whose proper business it is to serve the strong. Therefore, Be hard! Face Life defiant! Live dangerously! Will to live in perfect power."

So far Nietsche! This is the sort of seed which was sown on the right hand and on the left in Germany for thirty years. The false philosophy of the Central Powers fairly exhausted itself in pouring scorn upon the survival of the unfit whom they contemptuously called "the botched of mankind." They lived at a long remove from the spirit of Him who had ever an eye of interest and a hand of help for "the least of these," for the last and for the lost of the race.

And God is not mocked. Whatsoever nations sow, they reap. If they sow to the flesh of that flesh they reap corruption. The plain people of Germany today are reaping with bleeding hands and burdened hearts that frightful harvest. Oh foolish Germans, who hath bewitched you that ye should not obey the truth! I marvel that ye were so soon removed from Him who called you, to another Gospel! And what that country needs today beyond all else is not more money or more mines or more munitions; it is not a fresh supply of mental cleverness, or a more elaborate display of acts of congress—her sorest need is to learn afresh the meaning of that ancient word of God, "Not by might nor by force but by My Spirit," saith the Lord of Hosts, do men and nations achieve their well-being.

Now we can readily see that truth for others—are we just as ready to see it for ourselves? We can read the record of these judgments of the Lord which are true and righteous altogether, written out in a bold hand across the face of Europe—can we also discern the handwriting on the wall touching our own moral limitations and our own spiritual obligations? Here in our own land at this very hour, the stream of personal desire, of private ambition and of class consciousness is running much more strongly than is the sense of the necessity for that social discipline and that ordered activity which are imperative if we are to abide and prosper and grow to that stature as a nation which God would have us wear. The call of the hour is for men who have eyes to see and hearts to understand that they may serve as spiritual pathfinders in a genuine advance.

Are we going back, or are we going on? Are we to return to the old materialistic ambitions which ruled so many hearts before the war? Are we to resume the fight in the same spirit of ruthless competition, diamond cut diamond, dog eat dog, every man for himself and the devil take the hindmost, or are we to replace that with a method of life at once more rational and more moral? This is the question before the house. The march of events has made it "the order of the day."

Are we to organize these marvelous resources which a beneficent Creator has here placed within our reach mainly with

reference to the animal needs and comforts, or are we to use them as furnishing the necessary physical basis for a life worthy indeed to be called human? There was a presidential campaign carried on some years ago in this broad land where practically the only slogan heard from the lips of the leaders of the party which won out at the polls was this, "A full dinner pail for every man." And that statesmanlike dream was to be realized solely through the beneficient operation of a high protective tariff. That campaign marked about the lowest ebb tide in the political thinking of our country in all the years which lie between us and the Civil War. Are we going back to that, or are we going on to something worthy ofa nation whose God is the Lord, in whose work for righteousness and for a higher civilization all the nations of the earth may be blessed?

"The mandate of the dead" to use the solemn and effective phrase coined by the President, calls upon us to live for the same great and high ends to which these brave men gave "the last full measure of their devotion." They fought to make the world safe for democracy, but here in our own good land it must be a more real and a more thoroughgoing democracy than anything which we have yet seen if indeed it shall not be that those honored dead shall have died in vain.

There must come a more searching application of those great social principles which lie embedded in the Sermon on the Mount, and a more complete bringing of all our organized activities under the sway and rule of reason and conscience, if we are to justify the sacrifice which has been made on our behalf. It is not democracy where one class by arrogance and tyranny, by skilful organization and monopolistic control of the great main stakes of life, succeeds in asserting its will upon the rightful interests of some other class. And I care not whether the names of that class which for the time being is in the saddle, are to be found in the Blue Books of earth or out. In either case it is class rule. It is a flat contradiction of the principles of the Republic.

It is not democracy which they have today in Russia. It is simply an inverted form of autocracy. The autocrats who formerly ruled Russia in their own interest, wealthy, titled,

scheming and corrupt, have been overthrown and replaced by another set of autocrats neither wealthy nor titled, not so intelligent and no less corrupt, who are now ruling the patient people of Russia in their interest.

The rule of capitalism in many cases was attended by social injustice in the distribution of its products. And for that grave fault it received and it deserved the condemnation of right minded men. But it did furnish the goods—there was food and clothing to be had and the trains were running. If we can accept the reliable testimony of Mr. Hoover, in those unhappy countries where a labor minority is now in control the very process of production has been so demoralized that there is not enough of food or clothing produced to meet the needs of society and the trains are not running. We cannot afford to sacrifice the very means of subsistence for the sake of some fancy social theory.

We are in danger at this very point here in our own land where great masses of untaught people, made reckless by the high wages and the extravagant habits which became current during the war, are now insisting upon taking into their own hands the control of the whole fabric of industry with a light-headed, careless disregard for the outcome of such a course. This attitude has become a just occasion for alarm. We shall only achieve democracy when we have government of the people, by the people and for the people rather than for any single class. We must have a government which has in view the rights and interests of all hands; a government which undertakes to serve all these interests alike by the application of those sound principles of economic and political action which will bear the scrutiny of reason and conscience, and which have stood the test of experience.

Our whole nation in all the length and breadth, in all the height and depth of its intricate life needs to be kept keenly aware of the serious obligations contained in the terms upon which it has been permitted of God to survive and triumph over the attack of the Central Powers of Europe. If we are in any sense a Chosen People, chosen to enjoy these high privileges which are ours, chosen to have within our reach an

unparalled opportunity, we are no less a people chosen for weighty and exacting service. We cannot stand aloof if we would, from the sore need and the disordered condition of the greater world across the seas. We cannot wrap the cloak of personal security and of material prosperity about us, saying to the rest of earth, "Safety First! We propose to mind our own business! We will look out for Number One—if we do not, who will?" We are called upon by the very strength of our own position and by the gracious favor we have received at the hands of Our Maker to serve and to save that which is in sore danger of being lost. And it is for the prophets of religion to hold before the eyes and the minds of their people these commanding ideals.

It is of the highest importance that we should be saved from unworthy moral reactions following upon the great struggle through which the world has passed. The will and the conscience of the people must be summoned steadily to the bar of judgment to answer to Him who searcheth the hearts of men. There is an awful plausibility about outward and material success. It is frightfully easy for a prosperous individual or for a prosperous nation to say, "Is not this great Babylon which I have builded?" and to mistake his creation for that Holy City, that ideal social order which is to come down out of Heaven from God.

This easy-going satisfaction has had a rude awakening in the last four years. This twentieth century civilization of ours was not all that it was cracked up to be. And the net result of "German scholarship," which was supposed in certain academic circles to be the one name given under Heaven among men whereby the world was to be saved, has left a great deal to be desired in its final influence upon human well-being. We had brawn enough and we had brains enough to have ushered in the millenium, if milleniums could be ushered in by those agencies alone. But our supply of character was much less adequate, and because of that lack what we did usher in was not the millenium but four sad years of hell for one whole continent and added distress for all the rest of us.

In many quarters there is need today for the same clarion

call which rang out from the lips of Isaiah the prophet to his nation in the eighth century before Christ. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken! I have nourished and brought up children and they have rebelled against me. They have provoked the Holy One of Israel and they have gone away backward." In the whole social body there are "wounds and bruises and putrefying sores which have not been bound up nor mollified with ointment." Let there be a return to God through righteous action in the entire organized life! "Wash you, make you clean. Put away the evil of your doings. Seek justice; relieve the oppressed; judge the fatherless; plead for the widow. Cease to do evil; learn to de well. Then come, let us reason together, and though your sins be as scarlet they shall be as white as snow."

In this longer, harder, higher task of readjustment and reconstruction, it is for us to exhibit seven days in the week and fifty-two weeks in the year the same unselfish passion and the same sacrificial enthusiasm which were poured out in a steady stream for the winning of the war. And if the people of our country are to be held up to that style and manner of action, the teachers of religion will have to uncover the deeper sources of motive and stimulus. They will have to unveil the more august sanctions for righteousness and the more potent deterrents from evil. They will have to point the way for the re-enforcement of the human will by its sense of agreement and co-operation with the Infinite Good Will of the Father in Heaven. In a word, the world needs religion, genuine, vital, fruitful religion, that it may do the Will of Him who sent us this hard task.

"Every branch that beareth not fruit He taketh away"—there is neither room nor soil for fruitless lives in the Vineyard of the Lord. "And every branch that beareth fruit He purgeth it that it may bring forth more fruit." The nations of the world have been clipped, pruned and sprayed by the terrible events of these recent years. Now we have come to the time for a more abundant yield of all of those fine fruits of the spirit, "love, joy, peace, patience, gentleness, goodness, faithfulness, mildness and self-control."

In those years of world-wide peace and unparalleled material prosperity, those years of showy luxury and heartless display, the minds and hearts of many grew stale. It was asserted right and left that war among the great nations was a thing of the past; we had become too intelligent, too practical and too humane to resort to such costly and cruel barbarism. It was asserted that the general excellence of human nature had become so highly developed under the inspiring forms of modern government and universal education that steady and joyous progress in well-being was now inevitable. And because of this complacency in a material success great numbers of people had become spiritually callous. They saw no hell to be saved from, and they did not feel any particular need of any heaven beyond this earthly state of comfort to be saved to. Their eyes have been opened. Their hearts have been made sensitive by the trying experiences of the war. They are more ready today than in decades past, for the message of religion.

You are here to be trained to minister more effectively to this world which makes these spiritual demands. You are not sent to save a few souls here and there out of this present world and incorporate them into some religious sect for its particular aggrandizement. You are sent to save men and women in this present world and to train them for intelligent, competent, conscientious action in saving the world itself as an object of divine interest and the subject of a divine redemption.

We do not aim at a choice array of monks and nuns standing quite apart from the domestic, the industrial and the political interests and activities of the race in a personal and private sort of saintliness. We aim at the moral renewal and the spiritual strengthening of those plain people who are to bear the heat and burden of a long hard day as participating members in this intricate life. And for this larger task spiritual leadership trained and consecrated is imperative.

When "that other Minister" was here He said on an important occasion, "I am the Way and the Truth and the Life." He had in mind His method, His message, and His manhood. Men would come to the Father as He showed them "the way"

as declared to them "the truth," and revealed before their wondering eyes that "life" which was to be the light of men. In like manner, you too according to the measure of your ability, are to become the Way, the Truth and the Life to those whom you are to lead to Him. And to this end you will need to heed to **your** method, **your** message and **your** manhood.

You are here to master as far as you may the technique of your profession; to learn the art of preaching and of organizing and directing the religious life of a community. The right use of texts and the development of themes; the proper organization of your material, and the gaining of a literary style, clear, concise, cogent; the acquiring of a delivery, which will mean not merely getting certain sermons off of your mind and out of your systems, but the actual delivery of them into the deeper consciousness of those who hear; the ability to select the best lines of approach and the most hopeful points of contact in the lives of those to whom you appeal; the wisest plans for directing the Christian impulse you have awakened by your preaching and by the worship you conduct in lines of social action—all this will belong to the method of your work. Study to show yourselves approved unto God, workmen who need not be ashamed, rightly dividing, rightly applying, and rightly interpreting the Word of Truth that men and women may be made wise unto salvation and furnished thoroughly for all good work.

You are here also to improve the quality and to enrich the content of your message. You cannot preach at all unless you have something to say and ever and ever something better and more adequate to say to those who come. From your Bibles and from your knowledge of church history; from those reasonable considerations which underlie and sustain all valid theology, and from your knowledge of those spiritual reactions of childhood, youth and maturity, which produce religious experience; from your more thorough acquaintance with the best principles of religious education and of social service, you are to shape up those messages of instruction, persuasion and moral appeal which will cause men to feel that you have upon your lips and in your minds and hearts the

words of Eternal Life. You are here to know as much as it is possible for a man of your size to know all that has been given by inspiration of God, that those also who hear your message may know those things which known aright mean Life Eternal.

You are here finally to learn more perfectly how to live the life. You are here as religious men, as Christian men, to live that life yourselves and every year to live it better to the end that at last your lives may be round, complete, entire, even as the life of your Father in Heaven is round.

If you are not set upon living that life, then you have no business here—you had better go home. There are things which a man can do whether his heart is in it or not. He can break rock in the streets; he can sell groceries; he can manipulate a machine in a factory, even though his main interest lies far afield from his immediate occupation. No man can preach the Gospel in such a way as to make it worth any one's while to listen to him unless his heart is in it. You must live your truth first so as to certify to its reality in the depths of your own soul before you can utter it with power. You must have in yourself and not in some other than religious experience which prompts a man to say, "Here am I, send me." The mere outward decency of a respectable life never rising above the commonplace moralities will not suffice. You must be men of faith and hope and love, who live in God, with Christ, for men. In the name of Him who is "the Way and the Truth and the Life," I appeal to you to take heed of your method, your message and your manhood.

It is a great hour to be alive at all, and to be alive and young with all those splendid years of opportunity ahead is Heaven itself. For a thousand years other men and women will turn back to study with eager interest the significant events of the last five years and the no less significant events in that period of history immediately in front of us which you and I are helping to make a day at a time, an act at a time. And the call of the hour is for that trained, competent, devoted, spiritual leadership which will stamp this wonderful period more clearly and more deeply with the likeness and image of the

Son of God.

The question is being asked right out loud, Can the spiritual view of life's values be maintained in the face of such success as Germany showed along military lines or in the face of such success as the United States has shown in material accumulation? It is for you to aid this generation in making reply with an unqualified and an undaunted affirmative. It is not by the name of material efficiency or of unhallowed knowledge that the world is to be saved. When we look for the One who is to save the world from its pain and its shame, from the blight and mildew of a life coarsened and stained by a sordid materialism, we find that His name shall be called, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

IMPROVEMENTS IN THE BUILDINGS.

Professor B. W. Bacon.

Delays due to non-fulfillment of undertakings by the builders led to some confusion at the beginning of the term, which in the case of the library is still in evidence. All this, however, does not outweigh our sense of profound satisfaction in the practical improvements effected. The electric lighting in dormitory rooms, corridors and lecture-rooms, the transfer of the lecture-rooms in Edwards Hall from the eastern to the western side of the building, giving them frontage on the court instead of the noisy street, the transfer of the organ from the rear to the east side of Marquand Chapel, restoring the original front entrance, and giving additional space and light, and the

changes in the Bacon Library and the Lowell Mason social room, are of such immediate and obvious value that even the high cost of building, for which unfortunately the Corporation are unable to make any provision out of the great Sterling building fund, will not cause the faculty to regret their decision to ask for the alterations. While it is still hoped that some of the cost may be obtained from outside sources, so that not all need me charged against the general income of the School, as directed by the vote of the Corporation, it is of course plain to all observers of building prices in the present condition of the market for labor and materials, that the cost must be very high, even with the most careful planning and economical arrangement.

It had been hoped by friends of the School, in view of the approaching centennial of its foundation in 1822, and the extreme disparity between its natural equipment and that of Union and Andover Seminaries, to say nothing of minor institutions, that the Corporation might see its way to recommend an appropriation from the Sterling fund to provide at least one new building. Those now occupied were the best provided for any Divinity school at the time of their erection in 1871-2, and the results of such material equipment were seen at once in the very great increase in attendance of students which followed. They are now the oldest buildings of the University occupied for similar purposes, unless we include Connecticut Hall, which has recently been thoroughly rebuilt and provided with accommodations which are luxurious as compared with those of the Divinity dormitories. Students who have seen something of the splendid modern equipment of other Divinity schools, and even those who come to us from the campus across Elm Street, must be credited with a willingness to accept far less in comfort of living for the sake of advantages not of a material kind, when they turn from the quarters provided by similar schools not far away to take their divinity training at Yale. When it became plain last June that no new building could be hoped for from the Sterling fund, the faculty decided that the present improvements would not longer be put off. It is certain now that students will have at least sufficient light

for purposes of study in their rooms, which was by no means the case under the system of gas lighting. Lectures can now be heard in the class-rooms without the constant and increasingly frequent pauses formerly required by passing coal carts and trolley cars.

The Chapel is no longer disfigured by the absurd placing of the organ so as to block its front entrance and darken its windows. The nearly three-fold attendance at prayers cannot of course be attributed to this improvement, but without it we could hardly have hoped to continue the present fine spirit of fellowship in worship.

The Library, when the changes are complete, will no longer be a thoroughfare for every sort of errand, but will be under real control of the librarian's assistant in charge. Instead of four entrances almost equally open to those making a proper, and others making an improper use of the building and books, there will be henceforth but one entrance and exit. Books of special reference recommended by the professors in various subjects will be kept in a special alcove set apart for the purpose, and given out upon application to the librarian in charge, who will be responsible for seeing that they are neither removed from the room nor misplaced. In addition new shelves will be added to the space now available for books, and a reclassification of the material will be made so that what remains within reach of the frequenter of the library will be really serviceable, unobscured by accumulations of obsolete volumes.

The Social Room will also be greatly improved. If a few subscriptions can be obtained for the purpose, as is hoped, there will be a Victrola equipped with a full repertoire of records of sacred music enabling Professor Tweedy to illustrate his lectures on the use and abuse of church music in an effective way, besides serving many other ends of instruction as well as artistic recreation. The piano now in use (if it can be said to be in use) is little more than a wreck. It has done good service for many years, but has richly earned retirement. Before the work of refitting is considered complete there must be a new piano, or a rebuilding of the present one.

At the present outlook it seems hardly probable that the Faculty will be able in these years to destroy these buildings and build them again, as would be desirable in view of the coming centennial. Unless some new Solomon appears to erect a memorial to the glory of God and his own wisdom we shall probably have to be content with less adequate quarters than many institutions of like purpose but less splendid history. However this need not prevent our having a "habitation of the Spirit". If the Yale spirit glorified into a spirit of religion at Yale can be made to take up its abode within the court, the bricks and mortar around it will be no more than its lantern. Those who have read Professor Wright's **Two** "Centuries of Christian Activity at Yale" know something of what the spirit of religion at Yale has been. Those who are alive to certain manifestations of a free and vigorous loyalty in the present body of students, many of whom come back from the war experienced beyond their years in the vital realities of life and death, know that the present can well bear comparison with the best years of the past. Those who are privileged to witness the work of Yale Divinity men in the first decades of its second century, and who test each man's work of what sort it is, will bear witness, we believe, that the proportion of wood, hay and stubble is small, and that the proving fire has been powerless against the "gold, silver, and precious stones".

BOOK REVIEWS.

The Lyman Beecher Lectures on Preaching by Dr. John Kelman of Edinburgh had in them the same note of reality which we find in his life. He had shared with the soldiers in the searching experiences of the trenches and in his presentation of the work of the preacher he reveals the same clear-eyed vision of those things which are vital. The utterance was

the message of a man's man to young men who are called to minister in virile fashion to a generation which has known the discipline of the Great War. The sound sense of the lectures, the beauty and vigor of the literary form, and the fine spirit of sympathy and of aspiration pervading them, all combine to make this one of the best courses of Yale Lectures on Preaching in recent years.

CHAS. R. BROWN.

The Life of God in the Life of His World. By James Morris Whiton, Ph. D. Funk and Wagnalls Company, 1918. Pp. 69.

The author holds that restatement of the dectrine of the Trinity has become necessary. His own formula is found in the title of the book; or, more fully, "The Divine Trinity is a trinity of life, of distinct activities of the Living God in dwelling the Life of His world"; or, more simply, "One Life in all lives"; or, more pictorially, "Life in the originatng source, in the originated stream, in the individual units of the stream, is essentially one and the same life." The book may be obtained for twenty-five cents.

D. C. MACINTOSH.

Old Truths and New Facts. Charles E. Jefferson, D. D. Fleming H. Revell Company. $1.25 net. Pp. 223.

In these Cole Lectures, delivered at Vanderbilt University in 1918, one of the wisest and most constructive of modern preachers has indicated some modifications of Christian opinion, or at least changes of emphasis in the interpretation of doctrines, brought about by the great war. During the last five terrible years the faith of the Church has been in the world's crucible. Men have been asking searching questions of Christian teachers, and demanding answers verifiable in the realm not merely of logic but of experience. Who is Jesus, and what part can He play in business, politics and diplomacy? Is prayer reasonable and useful, or must we reckon only with guns in time of war? Is the atonement an ecclesiastical dogma or an eternal and universal experience? Has the Bible stood

the test of life and of scholarship, and how are we to use it and interpret it? What sort of Church will emerge from this bloody baptism, and what, if any, is the world mission of the religion founded upon Jesus Christ? It is these questions which Dr. Jefferson faces with all the clarity and constructiveness, which have made him helpful to so many. It is a worthy addition to the series, and will bring light and courage to many perplexed and discouraged minds.

HENRY H. TWEEDY.

The Gosjel in the Light of the Great War. Ozora S. Davis, D. D. University of Chicago Press. $1.25 net. Pp. 219.

Here is a message of inspiration and of guidance, written by a preacher and a teacher of preachers, to his comrades in the ministry who are facing the tremendous problems left by the great war. The purpose is "to define the great subjects that have been thrust forward during the last five years, and chiefly to bring the Bible into use as a source of text and subject and illustration". The result is a very workable manual, full of helpful discussions and suggestions, abounding in quotations from the best of the war literature as well as from the letters and meditations of our soldiers, and containing not so much those homiletic abominations, "canned outlines", as selections of appropriate texts with brief indications of ways in which they may be most effectively treated. The volume is marked by the literary charm, abounding vigor and warm spirituality, which characterize its author. It would be a boon not only to the ministers but to the churches if it might find a place on many a preacher's desk.

HENRY H. TWEEDY.

The Productive Beliefs, (The Cole Lectures for 1919). By Lynn Harold Hough, D. D. Fleming H. Revell Company. Pp. 223. $1.25.

The fundamental assumption of this very readable book is suggested in the title. It is that moderate and not very methodical pragmatism, which holds that "there must be some sort of reality back of a conception which year after year and

century after century helps people to get on with life." In undertaking to give an exposition of beliefs which have been thus productive, the author, who is the new president of Northwestern University, first raises the question as to what view of God is most potential for men living in a period of reconstruction after the great war. His answer is, "A God who knows moral adventure as a personal experience." Such adventure, he maintains, is involved in the creation of free agents, and in providential relations with them. The second chapter deals sanely and wholesomely enough with the insistent fact of evil. The next two chapters treat eloquently and impressively the person and work of Christ, but slide altogether too easily over difficult historical problems. The fifth chapter, which is one of the best, is entitled "The Infinite Nearness of God," and deals in an unconventional and suggestive manner with the Holy Spirit, or God as imminent not only in the experience of the Christian, but "in every human life in all the world." "The experiences of millions of soldiers on the battlefields of Europe in the last four years have made it evident enough," it is declared, "that God is doing tremendous work among men apart from the actual and conscious connections of ecclesiastical life and apart from conscious thought about the historic Christ." The best chapter, on "The Social Life of God," argues after the manner of popular pragmatism, for conventional Trinitarianism. For example, since the Trinity represents "an eternally unselfish social life," there is religious sanction for the League of Nations.

D. C. MACINTOSH.

Prophecy and Authority. A Study in the History of the Doctrine and Interpretation of Scripture. By Kemper Fullerton. Macmillan 1919. Pp. 214. $1.50.

This is a skillful and courageous defense of the modern historical interpretation of the Bible. It is inspired by the conviction that only by the frank acceptance of the results of modern biblical scholarship can Christianity gain the simplicity, the reality, and the unity which our time demands of its religion. The complexities of dogma, the divisions between

sects, and especially the revival just now of hopes of the speedy coming of Christ and the end of the world, are all due to the assumption of the infallibility of the letter of Scripture. To correct this error, and so cut off its unfortunate fruits at their root is the purpose of the book. The method chosen is not the more usual one of showing how necessary and convincing the use of the historical method is in biblical interpretation. The author chooses instead to trace the history of interpretation, and especially of the interpretation of Old Testament prophecies as predictions of Christ and Christianity; and to allow the history of the dogma to be its criticism. Why was Old Testament prediction so emphasized by the early church fathers? Why did they resort to allegorizing? Why did the church claim sole right to interpret the Bible? What change did Luther and Calvin effect? How did modern historical interpretation arise on Protestant ground, and what are its religious advantages? To these questions the book gives illuminating answers. Professor Fullerton unites solid scholarship with concern for true religion. His book is one that can well be put in the hands of those who are in difficulty as to the real nature of the Bible and the true method of its use for faith and for life.

F. C. PORTER.

The Fourth Gospel in Research and Debate. A Series of Essays on Problems Concerning the Origin and Value of the Anonymous Writings attributed to the Apostle John. By Benjamin Wisner Bacon. Yale University Press, 1918. 544 pp. $4.00.

The Yale Press has taken over this book, which was first published by Moffat, Yard & Co. in 1910, and reissues it without change. The importance of both external and internal evidence regarding the origin and nature of the Fourth Gospel is well known, and the new issue of the book should bring it into wide use.

F. C. PORTER.

Yale Divinity Quarterly

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EDITORIAL.

The ministry is the most exacting of all professions. The preaching of effective sermons and the task of putting one-self into sympathetic and helpful relations with the people of a parish takes it out of a man not by inches but by yards. A sound body is needed to furnish the physical basis for mental and spiritual effort. It is up to every candidate for the ministry by attention to hygiene and by systematic exercise to put himself and to keep himself in such condition that he may "feel fit" and not break down under the demands of his responsible service.

The Trowbridge Library is a reference, not a circulating library. It is open all day and evening, and is meant to serve as the private library and study of every student in the School. It is not meant to take the place of the University Library with its very much larger collection of theological books and its liberal privileges as to drawing. Books should not be taken from the Trowbridge Library except in strict conformity with the posted rules, to which the Golden Rule may well be added. The

passage way between Taylor Hall and the Chapel has been partitioned off in order to make the library room quiet for study. For this purpose, however, the passage itself must be kept as quiet as possible, and the library must not be used as a social room. The repairs have caused a temporary reduction of shelf room, and some misplacement and loss of books. Patience will be necessary until order can be restored. It is planned to keep books especially designated for use in the various courses behind locked doors, and to have the librarian in charge give them out for use and keep a record of them. Experience has unfortunately proved some such limitation of freedom to be necessary. But no rules can take the place of cooperation and mutual consideration on the part of all the students. The librarian wishes to be told what books are missing, what books are needed, and how in any way the library can be made more serviceable. The Student Library Committee will help that co-operation between faculty and students in the matter which we all heartily desire.

At the outset of this new academic year the Faculty and the Board bespeak the cordial support, financial and otherwise, of every undergraduate and every alumnus of the School. In appearance the Quarterly is not imposing, and its subscription price in these days of the high cost of living is a mere trifle. But the service it has rendered is much larger than even its friends imagine, and to have it go regularly to every student and every graduate will do much for the future of this heart of Yale. For the present classes it forms a complete record of the main events of their years in New Haven. To the alumni it is one of the chief ways, sometimes the only way, of keeping in touch with their classmates and with the life of the School. It brings helpful messages from the Faculty, friends and students. It suggests lines of study and of reading, and gives brief reviews of important books. Professor Weigle has been added to the Board, and plans are being made to render the Quarterly still more effective. An endowment fund is sorely needed. In the meantime, we look to our friends to lift the financial burden. Do your part, and do it at once, for your own sake and for the good of the school!

The following letter from a Yale man of the Class of 1915, a Rhodes Scholar to Oxford, who has since put in over two years in Mesopotamia and India in Christian service, will indicate the power of the Yale Hope Mission not only over those who have had few educational advantages but also upon the student body at Yale:

"You have asked me to tell you what the Mission has meant to me. Most gladly will I do it.

"Last fall, more from a matter of curiosity than anything else, I came to the Mission with Dr. Robinson. Up to this time I had absolutely no faith in God or Jesus Christ and had very little faith in the Bible. I

might say that Sophomore year I was a pure atheist. Because there was so much selfishness and conceit in me, I was unhappy most of the time. The meeting at the Mission opened by eyes. After attending several meetings, I saw that Jesus Christ could work miracles in men's lives. I began to get interested in the men—trying to help them to get a new start and a firm hold on Christ. This work at the Mission made me a Christian. You may remember that after these few meetings, when I became convinced that what I needed more than anything else was Jesus Christ as my Saviour, I consented to lead a meeting. I led several later on. This work at the Mission has been the biggest joy of my college career. It has firmly impressed upon me this joy of humble service. My only regret is that I did not have more time to spend at the Mission, or that I did not know of it earlier.

"More than anything else the Yale Hope Mission has determined my life work. I had planned my whole college course in preparation for law. A few months ago I decided to go into the ministry and now lately I have decided to go into Y. M. C. A. work in foreign fields. The only way I can thank Mr. and Mrs. Ellis and the Mission men is by constantly remembering you in my prayers.

"Most sincerely,

"P. B. M."

An open Forum page will be conducted in the succeeding numbers of this year's volume of the Quarterly. Short contributions on matters concerning the School or its interests will be considered. We invite and appreciate all suggestions or criticisms that may be of benefit to any department of the School activities.

SCHOOL NOTES.

The opening exercises of the School were held Monday evening, September 29, in Marquard Chapel. President Hadley presided at the meeting. Scripture was read by Prof. Dahl, and Professor Porter and Professor Macintosh officiated at the Lord's Supper. Guy Winsted Churchill presided at the organ. The address of the evening was delivered by Dean Brown. He spoke on "The Call of the Hour for Spiritual Leadership."

Thursday evening, October 16, Dean and Mrs. Brown were at home to the students and faculty of the School. Practically every member of the School was present. A quartette composed of Messrs. Allen, Culver,

Wolf, and Jones added to the pleasure of the evening by rendering several enjoyable selections. Refreshments were served later in the evening.

Rev. Isaac George Mathews has been added to the School faculty. He is Lecturer on Old Testament Language and Literature.

The Senior Class has an enrollment of thirty-five men this fall. All of last year's members have returned with the exception of W. A. Leonard. In addition to the old members the class is glad to welcome many new members of the class but old members of the School. A large number of these men have returned from military service after serving their country during the past crisis. Among them are Mr. Pickett, Mr. Bowen, Mr. Phelps, Mr. Hudson, and Mr. Culver. At the regular fall meeting of the class the following officers were elected for the coming year: President, C. Y. Wigfall; Vice-President. J. C. Steady; Sec'y-Treas., W. E. Pickett. One important feature of the class program for the year is the weekly prayer meeting held in one of the student's rooms. The members of the class come from various parts of the country though the majority of them come from the Middle West.

The Middle Class has an enrollment of twenty-four men this fall. Last year we were but half the size of either of the other two classes. Of the ten men who began their course in the School of Religion a year ago as Juniors all but three returned last month. Fay Campbell, one of the absentees, is a travelling secretary for the Student Volunteer Movement. Cox is attending an Episcopal Theological Seminary in the South. Cohick is preaching in Tennessee.

Almost all the Middlers come from the Western or Southern States. Only one is a New Englander. Kansas has sent us more men than any other state.

We have in our midst seven noble heroes whose unparalleled bravery constitutes a challenge to the rest of the Class to perform similar deeds of valor. Each of these seven men has taken unto himself a wife.

A large proportion of the members of the Middle Class have been in their country's service during the Great War. It is the earnest purpose of each one of us to make the best possible use of all the opportunities presented him at Yale to adequately prepare to fight the good fight of faith and win victories for the Kingdom of God.

With the fire of enthusiasm burning in their hearts and the "green grass growing all around" the Class of 1922 made its debut in the Yale School of Religion. Twenty-five strong they started upon the year's work with a determined effort to get all they can in the way of knowledge and experience and to give all they can in the way of service. There are some mighty fine men in the Class, men who have been in the service of their country and who seem to be more mature than the average entering class. Officers have been elected for the coming year as follows: President, Mr. Mogatt; Vice-Pres., Mr. Churchill; Sec'y-Treas., Mr. Nowak; Social Chairman, Mr. Coe. Great things are expected of the Class of 1922.

Friday, September 26, a stag get-together was held in the Trowbridge

Library. The Lowell Mason Room is not open at the present time due to repairs being made in it and the various social functions must of necessity be held in the Library. However this handicap did not prevent the students from having a royal time. Games were played, college songs were sung, speeches were made, and last but not least refreshments were served. Much credit for the success of the affair is due to Mr. Wolf, chairman of the Y. M. C. A. Social Committee.

It was with a great deal of satisfaction that the men learned on coming back to School that Professor Beach had returned. Since last January Professor Beach has been around the world, spending a large part of his time in China where for so many years he had been a missionary.

During the week of October 13 Professor Archer attended the Disciple Convention which was held in Cincinnati.

The Y. M. C. A. of the School is upon a firmer basis than it has been for some time. Every man when he registers as a member of the School automatically becomes a member of the Y. M. C. A. In this way the entire student body becomes affiliated with that organization. Mr. Markham has been elected president for the ensuing year and will have the following cabinet working with him: Mr. Allen, Devotional; Mr. Wolf, Social; Mr. Sholte, Athletic.

Athletics have taken on a new lease of life in the School and it is to be hoped that they will continue to thrive. Mr. Sholte has been chosen as athletic director for the coming year. No mistake was made in choosing him, for already the athletic department is booming. When a man graduates from college and enters graduate school he is too often prone to leave the outdoor life behind him with the idea that there are more important things to do. For instance it may seem more important to stay in the library or to prepare a sermon than it is to go to the Bowl and root for Yale to conquer on the gridiron. But the energetic, wide-awake man will have his sermon finished before Saturday afternoon and will go to the game and imbibe some of the enthusiasm and fight which he sees exhibited there. This same chap will not be "too busy" when asked to play a tennis match, pitch a game of quoits or go for a swim. Practical recreation and exercise should by all means be encouraged in the School.

Quoits seems to be the most popular game in the School. There is hardly a man in the School who hasn't tried his skill at pitching the iron rings. And it is even whispered about that the faculty members are holding secret practice and soon hope to be able to down the aspiring students in their own game. Captains have been chosen in the various classes and without a doubt there will be some bitter and hard fought matches on the turf before the snow begins to fly. The Senior Class, under the direction of Cummins, has already held a class tournament and as a result Schwartz and Cummins have been selected to uphold the honor of 1920. The Seniors are well supplied with substitutes having Wiggins, Bowen and Steady ready to rush in the game at any sign of weakening on the part of the regulars. Captain Sholte and Reidt will

represent the Middlers and will undoubtedly give a good account of themselves in the coming matches. A. B. Coe, one of the cleverest men who ever threw the iron hoop, will guide the destinies of the Juniors. He has a large squad working out daily in the quadrangle and they will not lack for supporters when the umpire's whistle blows calling them to measure their prowess against the Seniors and the Middlers.

On the afternoon of October 3 the School of Religion held its annual campfire and outing at Double Beach. The day was delightful especially since the five previous days had been wintry and stormy. Practically every member of the School, infant, adolescent, and adult was aboard the special trolley when it left Elm street at 2:14 sharp. The crowd was soon at Double Beach ready for anything except some lectures on the Biblical Theology of Theism. The first bit of entertainment was a mimic war between the Red Army, led by Prof. Bacon, and the Regulars, led by Prof. Dahl. After some severe fighting the Red Army was able to capture the ice cream parlor but had to relinquish it when the Regulars got in full swing and stormed the place. The only casualty was Mr. Duke's who unfortunately ran into the mouth of one of the Reds giant cannons and had to be escorted from the field. Prof. Dahl's army finally won the day. By this time the married men, under the leadership of Professor Archer, had organized a baseball team and challenged the single men to a battle to settle the baseball supremacy of the School. The married men being more accustomed to battles were naturally the favorites to win. But by good playing and with the aid of the married men's wives who wanted to see them downed for once the single men were able to snatch the victory. The Seniors by this time had organized another team and challenged the rest of the School. The Juniors and Middlers quickly accepted and a hard battle was soon being fought. Dean Brown took his life in his hands and consented to umpire. The result was as expected, 5 to 2 in favor of the Seniors.

The wives of the facuty had prepared a huge shore supper and the huge appetites were soon being satisfied. After supper those present gathered around in a circle and the large bonfire was started. The arena was thus lighted up for the speakers. Professor Bailey presided and surprised everyone by telling some new jokes. He first called upon Professor Beach who gave a very interesting and instructive talk on "The Woman of China." Mr. Davis spoke for the Juniors and gave a very interesting account of his life at Camp Dodge. Mr. Hagan in speaking for the Middlers, gave a very vivid description of actual battles in France. Mr. Hagan has just recently returned from overseas. The student addresses ended with Mr. Markham's response for the Seniors. Professor Walker was then called upon to make the presentation speech for the gifts that were given to such unfortunate students as Messrs. Reidt, Allen, and Cummins. Professor Porter was not forgotten either. Dean Brown closed the program of the day with a cordial welcome to the new students and an earnest appeal to the students to grasp the opportunities that would be continually coming their way during the coming year.

Bob Calhoun, '18, is in Oxford this year.

R. A. Dudley, '19, sailed for his post in China, on October 3rd.

H. G. Mershon, '18, has been called to the assistant pastorate of the Congregational Church at Ann Harbor.

E. C. Garfield, '19, is to be installed in his new pastorate at West Brookfield, Mass., on November 3rd. Dean Brown will conduct the service.

Born to Mr. and Mrs. V. V. H. Loper, '19, a daughter.

J. W. Prince, '19, is studying at Edinboro.

Hugh Shields, '19, formerly at Stratfield, Bridgeport, has been called to the pastorate of the First Congregational Church of Ridgefield, Conn.

S. J. Theodore, '19, has just left New York to take up his studies at Edinboro.

S. H. Jamgochian, '19, is taking some special work at Amherst (College) Mass.

Timothy T. Lew, '18, has accepted an instructorship in the department of Religious Education in Union Seminary.

R. H. Bainton, '18, is studying in Basle, Switzerland, for his Doctor's degree. He will return to Yale as instructor during the second semester of this school year.

Peter S. Goertz, '18, is in charge of the Chinese Hospital at Foo Chow, China.

Ernest Lee Copley, '18, who is again in the School this year, has accepted a charge in Sauagtuck, Conn.

R. Finney Markham, '20, was married on August 4th last to Miss Eva McNaughton of Los Angeles, California. They complete their studies at Yale this session and will then arrange to take up their work in Turkey.

Harry L. Wiggins, '19, is again in School working for his A. M. degree. He has a charge at Short Beach, Conn.

Fred Smith, '18, has a charge in West Cornwall, Conn.

Perry P. Taylor, '18, is pastor at the Southern Methodist Church, Oak Hall, Va.

Frank Tucker, '19, has a pastorate in the Southern Methodist Church at St. Charles, Mo.

Wayne Edwards, '19, has started to his post in the Philippine Islands.